



*For Miss. Conf. of N.A.*

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Missy personnel*

The Credentials of the Present Day Missionary

When ambassadors are sent from one sovereign government to another, they carry with them documents establishing their identity and their authority to represent their own nations, both officially and unofficially. Such credentials accredit ambassadors and their various aides to the goodwill of the nations and peoples to whom they go.

Ambassadors of the Christian faith, as represented in the foreign missionary service, do not ordinarily carry with them such documented materials. They do carry passports from their own governments to represent and establish citizenship. They sometimes carry certificates from their boards. There are sometimes written understandings between churches and agencies sharing in the international cooperation which foreign missions represent. These exchanges, often informal, give status and relationship as between the influential native churches in the field, and the various bodies from whom a measure of support in men and money is provided.

But these governmental passports and these informal exchanges of correspondence are not the real credentials of the missionary. His right to engage at all in this unique and difficult work rests solely upon his obvious qualification to do that work worthily and significantly. Only an hour ago the writer bade goodbye to a doctor friend returning after his third or fourth furlough to India. He sails this very night. By all the teeming millions of India, caught in their unprecedented struggle for civil liberty and spiritual freedom, there is no authorizing power on earth that can justify his going there again apart from his own fitness to serve the Kingdom of God significantly by serving the people of India worthily. Can he do it? I think he can. But his competence, and not the writer's opinion, must be the final test.

Perhaps no single passage of Christian scripture, nor any other single



aspect of the Christian faith, has been so influential a factor in the thought of believing Christians as the Great Commission and its allied references. Its ringing "Go ye into all the World, and preach the gospel to every creature" from Mark, its "Go ye therefore, and teach all nations" from Matthew, and its associated promise "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" from the Acts, have confronted Christians down the ages with their clarion call. Upon them, more than upon the "woe is me if I preach not the Gospel" of Paul, has the missionary challenge of every age probably depended. Men were sometimes readier to answer this call than they were to establish the credentials; and sometimes they found themselves in the guise and work of missionaries without the evidence of power which Jesus made the very basis of his promise of extended service.

These words of Jesus are spoken after his great suffering; and are in each reference spoken not to people in general but to his most immediate followers. They were spoken to a selective group. The trials and ignominy of followership had established the discipleship of the few. The "Go ye" of Mark was spoken not to the twelve, but to the eleven. Modern followers of Jesus have been exhorted in sermon and in printed word to accept the Great Commission personally, and to go. The view is mistakenly, but still widely, held that the command applied to all followers.

Should all Christians be foreign missionaries? The question is obviously at fault, since there can be no reasonable basis upon which an entire church could possibly migrate, like crusaders, across the world for this or any other service. The present-day Christian interprets this admonition as a figure, signifying that all should be missionaries in spirit rather. But apart from this rather crude mass speculation, the question might well be changed slightly to read, "are all Christians qualified to be foreign missionaries?" Now the answer is easier. Clearly all



Christians are not so qualified. Few would be better missionaries there than Christians here. Some Christians evidently ought not to be chosen for this service without further inquiry as to what needs to be done. And why? Because, concerning them, there is some fundamental inconsistency, some real weakness, some provinciality out of keeping with the universal message of the Gospel, which clearly and quickly disqualifies.

Our discussion thus far has been for the purpose of establishing the main object of this inquiry within the known background of the Christian faith, and the missionary tradition. It is not necessary, however, to leave the question as a matter of dialectic. Each year many hundreds of new missionaries are chosen for service and sail away to fields where only the highest standard of purpose and workmanship would be worthy. Each year also there return from these same fields men and women matured through the discipline of this ambassadorship, worn with physical trials and other hazards, burning with a great insight and zeal to help their compatriots at home to understand the Gospel's larger meaning. Have they not some word about those who should be sent after them? There come also the very flower of the spirit of these distant peoples, cultured in their own tradition and the Christian faith, standing as founders of civilizations appealing for worthy cooperation. Great reality confronts those who must determine in specific terms what credentials are to be deemed adequate for this service. Now indeed the question becomes very tangible. What qualifications should be sought for among missionary candidates because they are deemed absolutely necessary to worthy service?

Whenever such a question is asked, a veritable pageant of great personalities passes, - the great souls living and dead who have pioneered the service and established the tradition so worthily. Who has not thrilled within, and vowed courageously, as from one or another of these he has heard the story of 'the greatness and simplicity of the Christian Faith' reincarnated at some earth's frontier



of Christian fellowship and service. Such great figures, and many of them were indeed humble, dramatize missionary service, and baffle analysis. And they also make it fairly difficult to see the day-to-day and ordinary work which missionaries do, - the medium through which their personalities find expression. They make it difficult, who have so finely attained, to choose among a score of likely young men those who might approximate their stature, given time. They make it hard to prophecy which of a group of devoted young women shall, under the new conditions of a future year, prove to be the courageous embodiment of leadership which missionary service shall then and there signify.

One of the significant developments in the recent years of American missionary history has been a little heralded service by a small group working under the initiative of various mission boards and officially under a committee of the Committee of Reference and Counsel of the Foreign Missions Conference. After many informal meetings they accepted the task assigned, which was to inquire into the ways by which the missionary enterprise might enlist an adequate number of the most able and promising new missionaries.. Upon this central problem they set to work.

It was the view of the group that it would require many years and considerable introductory study before it could be stated with certainty just what are the qualifications which may be used as a basis for the selection of a competent missionary. It was, moreover, something that no one group should presume to do. There had been many personal utterances on the subject, some of which represented wide experience and great authority. But the time had come for a new statement of what these necessary qualifications were, and to phrase them in terms so practical that they might be used in locating new candidates likely to be significantly successful in the field.

The group quickly saw that nothing short of a clear and perhaps photographic view of all of the things which missionaries actually do, would provide the base upon which the superstructure of qualifications should be erected. They



set in motion some plans for such a study of the actual work, taking advantage also of other major surveys in progress which appeared likely to help in providing a clear picture of current missionary activity. It was recognized that such a picture of the actual service would meet two pressing needs: first, it would yield specific evidence of the type of persons needed to do the tasks now required, and second, it would provide a valuable base upon which the helpful revision of curricula of training for missionary service would be attempted.

It was deemed important also to proceed without delay to secure from recent literature and authoritative pronouncements of missionary bodies, any evidence which these sources might yield as to the requirements of missionary service. The significant views of national leaders were also needed. Accordingly the Committee set to work scanning all important written sources available since the Jerusalem Conference in 1928, including a valuable series of letters from nationals which had been made available to American readers as "A Call for Colleagues." This search resulted in a list of several hundred items representing traits, abilities, and qualifications, which formed the basis of a further important phase of the study discussed here. The items were refined with some care, and grouped in a form convenient for use by persons familiar with foreign missionary service and administration.

The list of items was then submitted with covering explanation to three different groups, as follows:

Forty-six leaders of missionary administration at home from seven boards

Thirty-one candidate secretaries

One hundred and five missionaries recently returned to America for furlough

From these sources there were received one hundred and three carefully checked responses which could be used, and representative of the three groups.

These replies form the factual basis for the remainder of this statement.



Before attempting to describe the procedure by which these carefully checked opinion reports were studied, perhaps some word is in order by way of justification for the general method of the study. What was sought was simply a device for canvassing the experience and judgment of a representative group of missionary leaders in a way that would make it possible to reach a fairly reliable summary of their views regarding missionary qualifications. The procedure described below accomplishes this to a reasonable degree. It must not be assumed that the committee which employed it would presume to hold that it takes the place of and makes unnecessary the type of careful common sense appraisal of individuals and studies of procedures which is always indispensable. Priorities do operate in missionary selection. The attempt to get a common judgment about them and some agreement as to which group of items require principal emphasis, will seem inappropriate only to those who tend to simplify the problem. When budget or other considerations do not permit sending two persons who appear equally competent, there is a genuine difficulty in making reliable discrimination between them.

The age of guessing in the matter of selecting missionary personnel should be over. It is passing not because of the advancing pressure of reliable scientific means, although some modest progress is being made there, but because of the frequent failure of our best judgments hitherto to send people who have been equal to the severe requirements which the work itself imposed. Long since this was discovered in the area of physical health; although much remains still to be done before the physical hazard is overcome, for the continuing drain upon the budgets due to health breakdowns is cause for deep concern. The selection of future missionaries probably will require the application of different means than those which have become routine in the matter of health examination and forecast, but in all probability somewhat similar devices to the same end will be needed for other aspects than health. The financial and other cost not only to the boards,



and the growing work abroad, but within the home of the missionary himself, argue impressively for prompt, fair and accurate measures to be taken to improve the selection process.

The actual procedure used in the study was as follows: From a list of several hundred items representing traits, abilities, and qualifications, 74 were selected dealing with such matters as native equipment, spirit and attitude, training, special skill, etc. These items were arranged as a check list so that the individual surveying it would be able to give a clear-cut opinion as to the importance of each item as a qualification for missionary service. The following instruction accompanied the check list: "By using one of the letters below, you are asked to indicate your own opinion as to the priority of the qualifications listed below. Use the following:

- A - Indispensable; can't get along without it.
- B - Very desirable; get it if you can.
- C - Good to have; take it if you can get it.
- D - Omit altogether."

As stated, 103 carefully checked responses were received from this important group of missionary leaders, including Administrative, Candidate, and recent Furlough groups. There was abundant evidence that virtually all of these were able to use the check list easily and accurately and the measure of agreement reached on the various items as shown below, testifies to this fact. As to scoring the responses, it was determined to assign a weight of "3" to all items marked A, that is, "indispensable, can't get along without it;" a weight of "2" for the items marked B, that is, "very desirable, get it if you can;" a weight of "1" for the items marked C, that is "good to have, take it if you can get it;" and a weight of "-2" for the items marked D, that is, "omit altogether." A further word about the significance of the scoring plan will follow the presentation of the table below.

This table presents 26 items, which are roughly the upper one-third of all items on the check list as determined by the weighted scores given by all three

groups of leaders participating in the study. They are presented in the table according to the rank they have as determined by these weights, which again simply signifies the degree to which the missionary leaders considered them important or indispensable as missionary qualifications. This summary of opinion therefore presents an important and impressive judgment on traits and qualifications which under present day conditions should guide those who select and train candidates for missionary service as well as those who administer these workers after they reach the field. Among observations at the close of this statement will be found a comment upon the limitations necessary to be observed in the use of this list.

We present the table:



Item	I. Rank(1)	II. Score	III. Traits or Qualifications	IV. Group Rank (2)		
				Ad	Cand	Furlough
1.	1	292	Intelligent understanding of Christian Message	1.5	1	1
2.	3	291	Deep Spiritual life	2	2	2
3.	3	291	Faith	1	2.5	3
4.	3	291	Cooperation	2	2.5	2
5.	5.5	287	Conviction of Value of Christian principles	3	3	1
6.	5.5	287	Ability to live what one preaches and teaches	2	1	1
7.	7	285	Reverence for Truth	8.5	1	1
8.	8.5	281	Physical Health	4	1	5
9.	8.5	281	Intellectual honesty	1	4	4
10.	10.5	279	Service (willingness to work under national direction)	3.5	4.5	8
11.	10.5	279	Freedom from racial superiority	3.5	4.5	8
12.	12	274	Working knowledge of the Bible	1.5	2	2
13.	13	273	Effective prayer life	2	2	3
14.	14.5	266	Good temper	7	6.5	11.5
15.	14.5	266	Sympathy with national aspirations - suffering of native Christians	14	6.5	6
16.	16	265	Steadfastness	11	10	8
17.	17	264	Patience	5	13.5	4.5
18.	18	263	Judgment - balance	2	4	2
19.	19	261	Broad recognition of Christianity's message for all problems of life - social order	8.5	8	13
20.	20	259	Appreciation of personal, cultural and national values	6	15.5	11.5
21.	21	257	Trustworthiness	5.5	6.3	3
22.	23	255	Emphasize development of indigenous Christianity	14	13.5	10
23.	23	255	Sacrificial unselfishness	11	10	17
24.	23	255	Courtesy	16.5	17	4.5
25.	25	254	Transcend narrow denominational or racial lines	11	10	19
26.	26	253	Sense of mission	5.5	5	9

(1) A technical detail regarding rank of items with similar weighted scores will clarify the following discussion. It is customary when two or three items have the same score to allow as many places as usual in the rank order but to split units accordingly, and award the same score to each item. Thus qualifications 3 and 4 in the above table each receive the high weight score of 291. This places them next to the highest ranking item of all and occupies the first four places. No one can tell which should be first of the three. Since neither the rank 2 nor 4 will be used, the rank 3 is given to all. The next two items have a score of 287, also high. No one can tell which comes first so that a rank mid-way 5 and 6 is awarded to each.

(2) In Column IV, A stands for Administrative; C for Candidate Secretaries, and F for Furlough missionaries.



Comment on the Above Display

First of all the reader is asked to disregard Column IV with certain indices which will be explained presently.

The reader will observe that the various traits or qualifications are somewhat inter-related. For example, it might be stated that items 1, 2, 3, and 4 are closely related. This is doubtless true, although the presence of deep spiritual life does not necessarily characterize only those who understand the Christian message, nor does cooperation always characterize the latter. It is not necessary that these inter-related items be kept absolutely separate, nor does it harm the results of the study unduly that they have overlapping aspects. They are phases which appear to be recognizable by Christian leaders, who are able with clearness to judge what weight of importance they wish to assign them as qualifications for missionary service. The presence of so many agreements by the three groups of leaders indicates that they are able to reach a consensus without consultation as to the significance of the qualification in question; while the presence of some interesting and significant differences of ranking, to be pointed out later, also indicates characteristic differences in view point among the groups of leaders which need to be taken into account.

The list of qualifications includes a fairly comprehensive range and some striking contrasts. For example, there are items related to pious living, as contrasted with some very ordinary qualifications which it is a little shocking to find necessary to be rated at all in a list like this, such as "honesty," "good temper," "courtesy." Again there are items that are intensively personal such as "deep spiritual life," "patience," "trustworthiness," as against items that are peculiarly concerned with the environment and with social conditions, such as "freedom from racial superiority," and ability to "transcend narrow denominational lines." Again as contrasted with purely personal items are some which relate to the



ability to sense and practice a strategy of service, such as "willingness to work under national direction," and "broad recognition of Christianity's message for all problems of life, for example, the social order." There are finally again a number of qualifications essential for decent living anywhere, and an additional group of items characteristically related to contact abroad with different cultures and the problems which a missionary must confront. The list, therefore, will repay much study by casual readers and particularly by those responsible for selection and training, and administering.

Returning to the consideration of Column IV, one finds in three sub-columns certain figures which need clearly to be understood. The columns represent Administrative marked "A," Candidate, marked "C," and Furlough marked "F;" these representing the groups of cooperating leaders who determined the weighted scores and the rank of the above qualifications. For this purpose the 74 items were divided into four groups according to whether they were related chiefly to native equipment, spirit and attitude, training, and special skills. The ranks indicate the relative standing of given items within these four groupings rather than their rank when taken altogether as in Column I of the table above. However, for comparative purposes the Column IV arrangement is preferable since it shows within each of the four groups the similarity or difference of ranking given by Administrators, Candidate secretaries, and recent Furlough leaders.

It is upon these similarities and differences that the attention should be focused. For example, it is not by accident that "intelligent understanding of the Christian message" is put down as the preeminent qualification for missionary service. The opinions of the three rater groups are in agreement that it should be so. There is much to ponder in selection practice and training practice on this one item alone.

Administrators appear to differ in their opinions on certain items from candidate and furlough raters. They take item 3, "Faith," as the primary quali-



fication, whereas the other two groups appear to give it a less primary place. These administrators appear to conflict sharply with the other groups on items 7 and 9. They give a higher relative emphasis to "honesty" than do the other groups; but they put "reverence for truth," which both candidates and furlough missionaries give first rank, at a very much lower place. This conflict in the ranking of items that appear to be similar is difficult of explanation, but seems to suggest that the experience of administrators has been such as to cause them to place a somewhat different emphasis than the other groups place upon these important phases of leadership.

Similarly administrators sharply reverse the emphasis shown by candidate and furlough leaders on items 15 and 20 which are so closely related to the problems of nationals and the missionary attitude toward them. Administrators apparently place high rank on "appreciation of personal, cultural, and national values" represented in the missionary's contacts, a point ranked distinctly lower by the other two groups. The administrators apparently place much less emphasis upon the identification of the missionary with "national aspirations and the suffering of native Christians" than do furlough and candidate groups. The view that this exceedingly important relationship is significant for selection and training and actual life on the field should receive further discussion. Reconciliation of apparently very real differences of opinion may be necessary.

Candidate secretaries show few marked differences from the other groups except as above noted. They place an emphasis upon physical health (item 8) which neither administrators nor furlough missionaries do. Probably they have reason for this because of the frequency with which their best efforts turn to naught by reason of the verdict of the physical examiner. Do they place too much emphasis on this point? Possibly the other groups place too little. The candidate secretary in his estimate of "patience" (item 17) seemingly has not learned a lesson that adminis-



trators and furlough missionaries consider rather fundamental as judged by the higher rank they give it. Candidate secretaries who work closely with administrators need to find the practical common ground with their executive chiefs on matters represented in items 3, 7, 9, 15, and 20. Such items point to an organizational relationship and policy in the home boards which may need attention if confusion in selection practice and training emphasis is to be avoided.

It is in the examination of the furlough missionaries' items that some of the most significant differences of opinion are seen. Nothing is more interesting than that the furlough missionaries should exalt in their ranking the "conviction of value of Christian principles" as a qualification for service. Administrators and candidates put other items before it with the result that this more active aspect of Christian belief does not become the first qualification of all in place of "intelligent understanding of the Christian message," obviously a more reflective and passive aspect of belief.

The furlough missionary on the basis of his recent field experience exalts certain commoner virtues beyond the other leaders, such as "trustworthiness" (item 21), and particularly "courtesy" (item 24), which he gives very high ranking in contrast to the home leaders. Probably he has found these elemental qualifications so often lacking among his fellow workers, or by psychological implication, may have sensed his own deeper need. Conversely he does not put so high value upon "good temper" (item 14) as administrators and candidate secretaries, and possibly by the same token.

The most striking differences of emphasis seem to be shown in items such as 10, 11, 19, and 25, where the recognition "of Christianity's message for the social order," "freedom from racial superiority," "ability to transcend narrow denominational or racial lines," and "willingness to work under national direction," are in each case ranked significantly lower than either candidate or administrative



leaders place them. This group of differences should have further study to determine whether it is true that, if these furlough missionaries are typical of those serving abroad, they are like-minded with those liberal currents of thought and interest at home and in parts of the foreign field. The spirit of Jerusalem Conference quickly gives great importance to these aspects of missionary competence. Let it be remembered, however, that all of the reporters have placed these with all other qualifications in the above display in the upper one-third of items listed and do give them some emphasis.

#### Some Observations

On the basis of the above display and comment it is desirable to conclude this statement with certain observations which may have importance for general leaders and for those who have particular responsibility at home and abroad.

1. As to the representativeness of this study and the weight which should be given to its findings, it is obvious that any opinion study based on ratings is far from final and accurate material. It must be judged on a relative basis. Opinions which have been written down, checked, compared, analyzed, and critically commented upon probably have value above opinions of the same leaders given orally or casually in conference or otherwise, or those which though unexpressed find their way into actual decisions, often with factors of prejudice, for and against policies and persons. These findings therefore have such weight as to warrant their further study and the development of further, more carefully devised qualifications. Such a study would preferably be based upon authentic, recent records of actual functions missionaries now perform and whether or not candidates found to possess certain groups of qualifications are actually more successful in these specific functions than those without such qualifications. Such studies are possible and should be made under competent auspices within the immediate future. Until then these tentative qualities should be given careful study and considerable weight, supplemented always by common-



sense where it does not run to prejudice and the full play of reliably reported experience wherever it can be brought to bear. Such an observation gives little weight to practices at home or abroad which are preferred because they are at present operative or because they represent the ingenuity or practice of any particular individual. The time has come for a new scrutiny of processes by which judgments regarding candidates and their preparation are reached, and the month to month administrative controls by which the great missionary enterprise goes forward.

2. Important differences appear in the above display, and discussion in qualifications which would seem to call for reconciliation if, after further careful discussion of all aspects, the differences which are apparent here prove to be real. It is suspected that some of them are very real and that selective practices for the next few years cannot avoid great confusion and much inefficiency until there is better agreement on the qualifications needed. Due allowance must be made in such discussions, whether within boards or by the boards who desire a common policy, for differences in types of work in civilizations in the progress of missionary and in many personnel factors involved, including the extent to which native leadership is ready and competent or can be made so for the principal leadership of the total effort. Again such allowances ought to be considered in the spirit of Jerusalem which spirit like the Christian faith itself, is never a matter for assent in general, but for application in particular. The march of the Christian mission abroad should be toward mutual understanding and the earliest possible supremacy of Christian leaders indigenous to the several civilizations served. While the position of some well-known missionary leaders that mission service is still a life career will doubtless hold true in some cases, ethical considerations and personal fairness will require that those who sail for service determine to decrease and become dispensable so soon as responsible native leaders are to be found.

3. Those responsible for selecting missionaries have a task that is monumental. They must not only want and stand for the selection of candidates equal to the new demands, but they must devise procedures by which errors in personal judgment of candidates can actually be eliminated and by which the personnel chosen for service will escape hazards now too frequent. Scanning the list of qualifications it is obvious that in only one or two of the traits are there now in use reliable means of forecasting the future. In the area of health, after a long period of travail and much devoted effort, it is possible to make reasonable forecasts of missionary health. But even here the hazards have become so severe that the boards have agreed in recent years to a fundamental study of causes of missionary withdrawal relating to health and are now proposing even more exacting examinations and procedures. In the other items difficulties increase as the problem is faced of knowing for each candidate what his actual attitudes and capacities are. The special Committee on the Selection of Missionaries will have much work to do, should it be continued under the reorganization of the Committee of Reference and Counsel, to reduce such "qualifications" to a precise criteria and to relate their procedures to definite prediction which through the years, as in medicine, can be shown to bear a positive relationship to success on the field. This Committee on Selection has under way some processes which may be useful in appraising candidates along these lines. The route ahead is to reduce their tentative proposals to actual, experimental practice in the various board offices; to be persistent in carrying out the detailed procedures thus called for over a period of years; to appraise with equal care missionaries in service, and in particular, furlough groups as they return, in order to develop "norms." On this basis, within perhaps five years, judgments may be reached as to the kind of "predicting" that can be done on the basis of these rather general but very fundamental "qualifications." Only then can the scientific practice of selection measure up to its moral obligation to supplement the spiritual significance of selection; and both of these be worthy of the profound implications of the service



itself.

4. The significance for training of these tentative qualifications will be readily understood by all. With few exceptions they are not original traits, born in the persons concerned. On the contrary, they are probably educable, that is, capable of development under correct training environments. It would be a mistake to assume that they can be developed through a "short course" somewhere or a "conference." They all represent the cumulative potentiality of life habits built up consistently from childhood through good environment, right training, sound commitments, into wholesome personality. If some other studies seem to show that childhood in ministers' or missionaries' homes bears a high relationship to the desire to become a missionary, then further studies are needed to show conclusively that such environment of itself makes an abler missionary on the job. Nevertheless, those responsible for training would do well to broaden their horizon beyond the tedious detail of subject matter courses of whatsoever kind in seminary and missionary training schools, important as these are in their setting and at a particular time. The locating of the hundreds of persons annually who are competent on the basis of these qualifications for service abroad will require a type of selection at the training schools in no important way different from the exacting selection necessary preceding formal appointment. Training for missionary service will probably need to undergo the scrutiny recently given theological education in a study of national significance. The actual curriculum problem will constitute one important phase and a Committee on Training, recently appointed by the Committee on Missionary Personnel, will doubtless give it due attention. An equally important phase will be the problem of admission to the courses offered. Quality of intention alone should not qualify for entrance upon missionary training. Only sound personalities with demonstrated capacity and carefully estimated promise should be encouraged to undertake such training. General agencies and special committees in local institutions should cooperate closely with groups like the Committee on Missionary Person-



nel in the development of tests, appraisals and records which will reduce to a minimum the selection for training of unpromising or unfit material. While much further research will be necessary, it is no longer defensible that missionary candidates be trained and sent into service on the basis of the favorable opinion of a few people.

5. The significance of this study of missionary qualifications for the thinking of responsible leaders must take account of its preliminary and pioneer character. The problem itself is old, but the point of view here stated is somewhat recent. The careers of outstanding missionary leaders will still offer fruitful clues as to qualifications. But the examination of these qualifications must take account of the principle of embodiment, - namely, that each personality is unique. The steadfastness of a Livingston is probably unlike the steadfastness of any present missionary leader or any new candidate who may be found. Livingston's richness of character as regards steadfastness, while revered forever by all Christians, must not by the influence of its "halo" be mistaken for the steadfastness of John Jones - candidate. Despite the warmth of his desire to serve, it may be that he has hoped his once-for-all commitment to this work of the Lord will clear up all the shiftiness of his unstable character for the last ten years. Many a missionary upon landing in the country to which he is sent discovers to his enormous chagrin that he is exactly the same person who sailed away so gloriously to what he believed was a new and higher level of spiritual adventure. Appraisal of steadfastness therefore has something still to learn in order to prevent the collapse which some have experienced.

Technical limitations of the above study are many, but they need not be rehearsed here if assurance be given by the writers that they are recognized. Observation 1 attempts to point the way ahead. The relative significance of these findings is such that responsible leaders should work with them to help provide the conditions for improvement as the work goes ahead. Perhaps beyond any matter



relating to the technical procedure of the study is the point of view which it maintains. This point of view insists that better appraisal around agreed and necessary qualifications is demanded. The Committee on Missionary Selection is of the opinion that very much indeed can be done in the next few years to meet this high demand.

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The outlook ahead in missionary service, apart from the changing social factors in nearly every land, is one which, while sobering, is significantly hopeful. Despite many failures and the mediocre character of some of the service through the years, the record of missionary history is overwhelmingly for Humanity and for the Kingdom. No reorganization of selection and training, or administration policy should, after the Twentieth Century witness at Jerusalem, lead those who support the cause, or those who would seek to qualify for field service in it, to divert one degree from their purpose. In common with every worthy human enterprise in modern life, missionary service is demanding more from people of abler quality. This kind of challenge will be heeded by many. Among them there will be those who are far-sighted enough to see that the building of a Christian world civilization will require, besides personal devotion, some preeminent qualities of Christian social ambassadorship. If not too familiar hitherto, such qualities are necessary in a closely-knit world which has not yet found mutual understanding, peaceful, orderly methods of intercourse, and the high road to inter-cultural, spiritual progress.

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